

This he does that he may bring them to that fountain where only they can be cleansed—where only "beauty can be given them for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;"—the fountain opened in the blood of Christ.

2. Which brings us to the second thing to be considered; namely, what Christ did to cleanse us from our defilement, and so bring us to God. That our conscience might be purged from dead works to serve the living God, "he through the eternal Spirit offered himself without spot to God." This he did as the God-man, Immanuel—God with us and in our nature. It is of him that it is said, "In the beginning was the Word, and the Word was with God, and Word was God." He was God. Now, as God, he would not do for us that will of God by which alone we could be sanctified; for as God, he was incapable of either obeying or suffering for us, as indeed he was of obeying or suffering at all. To the end that he might obtain redemption for us by paying our ransom, a body—even a human body, consisting of a true body and a reasonable soul—must be prepared him, and the great mystery realized in his person, the mystery of "God manifest in the flesh." This great mystery accordingly was realized in him. "When the fulness of the time was come God, sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." "The word was made flesh, and dwelt among us."

Having thus become man—having realized in his person the wonderful constitution of things in which, "he that sanctifieth and they that are sanctified are all of one," and thus come into a condition in which he could lawfully perform to us the kinsman's part, he fulfilled the errand on which he came out from God—he did the will of God, "by which will we are sanctified;" he gave himself a sacrifice for our sins; becoming "obedient unto death, even the death of the cross," for us. He became "the Lamb of God," to "take away the sin of the world." "He his own self bare our sins in his own body on the tree," where the curse due to our sins was poured out upon him and exhausted—when he "was wounded for our transgressions and bruised for our iniquities."

This he did "through the eternal Spirit," for in the work of our redemption all the persons of the Godhead concur, and each puts forth distinct and appropriate acts. When the Son came forth from the Father to 'do the Father's will' and finish his

work in our redemption, he was, as has already been noticed, made of a woman, made under the law, as man was. As man's Redeemer, he actually came into man's place. It is wonderful to us that he who was the mighty God should become an infant of days, should come into our world in our weakness, and live encompassed by our weakness, and through weakness should be crucified; yet thus it was, and thus it behoved it to be, since "truth must spring out of the earth before righteousness can look down from heaven." He came into our state of weakness, and abasement, and subjection, and dependence. "Though in the form of God, and thinking it no robbery to be equal with God, he emptied himself of his glories, and took upon him the form of a servant, and was made in the likeness of men, and was found in fashion as a man." Having come into this state by the Father's commandment and according to the Father's will, he lived according to it. He lived a life of continual dependence upon his Father. He lived through "the spirit put upon him," according to the Father's promise, "behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him." He spake through the spirit. He acted through the spirit, doing nothing of himself, but all through the spirit. He at length consummated his offering of himself on the cross through the eternal Spirit—committing himself into his Father's hands with the assured trust that as he had glorified the Father, so would the Father raise him up and give him glory. "I have set the Lord always before me; because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

And thus was he "the Holy One in the midst of us." Offering himself through the eternal Spirit, his sacrifice was "without spot." This it behoved his offering to be, for otherwise it could not have been a sacrifice of a sweet-smelling savor to God. As manifested to take away our sin, it was needful that in him there should be no sin; and there was none. "He did no sin," "no guile was ever found in his mouth." The Prince of this world had nothing in the second federal Adam. He could ever say, "I delight to do thy will. O my God; yea, thy law is within my heart." The voluntariness and even delight with which he humbled himself and became obedient to the death of the cross, proclaims the holiness of his offering